

York 6.

A PLAIN AND SCRIPTURAL
A C C O U N T
OF THE
LORD'S SUPPER,

Collected from every Passage which occurs in the New Testament on that Subject:

Together with

A most remarkable HEBREW PROPHECY
contained in the 5th Chapter of GENESIS.

To which is added,

A SCRIPTURAL ESSAY on the Advantages arising
from the Study of the SACRED WRITINGS;
divided into the following Heads:

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|---|---|
| I. Of the Dispositions of Mankind. | VIII. Why the Scriptures are not more generally understood. |
| II. Of the Properties of the Word of God. | IX. Of the Change of the Ministry. |
| III. Of the State Mankind are in by Nature. | X. Of the New Testament Ministry. |
| IV. Of the Deliverance God hath proposed to Sinners. | XI. Of the Necessity of Regeneration. |
| V. How this Deliverance is made known. | XII. How the Soul is regenerated. |
| VI. Of the Natural Man not being capable of understanding the Scriptures. | XIII. Of the Perfection and Efficacy of the Scriptures. |
| VII. The Promises which God hath given for the understanding of the Scriptures. | XIV. Of Faith being the Gift of God. |
| | XV. How Faith is attained. |
| | XVI. A general Exhortation to Repentance. How Mankind are rendered inexcusable in rejecting the Gospel; with the dreadful Consequences of such Rejection. |

By a WELWISHER to the Interests of CHRISTIANITY.

I have written to them the great things of my law; but they were counted as a strange thing, Hosea viii. 12.

Your faith should not stand in the wisdom of men, but in the power of God, 1 Cor. ii. 5.

Y O R K:

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L. S. Campbell

James M. M. M.

Nov. 1840



INTRODUCTION.

TRUTH needs no decoration. The beautiful simplicity of the following discourse on the Lord's Supper struck me in so forcible a manner, that while I was pleased with the intention of the author, I could not help wishing it more universally known than it seems to be at present. It is the production of Bishop Hoadley, whose uncommon knowledge of the Scriptures is almost universally confessed; and to the intelligent reader, the editor thinks it unnecessary to mention a greater recommendation, unless — that of its being perfectly conformable to the Sacred writings. For his own part he is of opinion, that more is comprized in these few pages than in many volumes already written on the same subject.

Those who have tasted that the Lord is gracious, and who are freed from the bondage of human authority, will, I apprehend, easily guess the reason of my sending this treatise into the world in a detached manner; as there is perhaps no Christian privilege so much clogged and obscured with the commandments of men as the Lord's Supper. The intention of the editor is, if possible, not only to enforce the duty of frequently communicating; but to convince Christians in general, that an ordinance of Jesus Christ is, in its native simplicity, a thousand times better calculated to promote the glorious purposes for which he has instituted it, than when it is seemingly decorated with all the gaudy trappings of superstition or mistaken zeal; and that

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the Scriptures alone, while they are, like their Author, all-perfect, are at the same time fully sufficient to instruct us in every branch of our duty, without any one adding to or taking away from them.

In those places where I imagined the meaning was rather obscure, I did not hesitate to make some few alterations; this I did with a view of making the treatise more generally useful; the author having intended it more particularly for those of his own way of thinking. I have, likewise, taken the liberty to make several considerable additions, as some material passages in my opinion were omitted; and which being now inserted, tend to render the whole more complete. My sole study, in short, has been to make it agreeable to Scripture; and I am in hopes that there is no sectary whatever, but upon a candid examination will allow it to have at least that property.

As an incentive to the study of the Book of God, I have added, what I hope will prove an acceptable present to the Christian reader, a Hebrew Prophecy of the Coming of our blessed Lord; and at the end I have selected a few passages of Scripture, with a view of obviating some cavellings, frequently in the mouths of infidels relative to the common salvation; and which is likewise intended to prove how necessary the study of Divine Revelation is to a knowledge of that Being whom we all affect to worship; and how closely the bare perusal of it is connected with the eternal happiness of mankind.

Knightbridge, }
LONDON. }

A. G.

A PLAIN

A PLAIN AND SCRIPTURAL A C C O U N T, &c.

THERE is perhaps no Christian duty which stands more in need of a true and clear explanation than the Sacrament of the Lord's Supper, and the want of it has created much uneasiness in the minds of many Christians, who have hitherto been prevented from partaking of it, from the wrong and superstitious notions they have, by some means or other, entertained about it. Therefore I have here endeavoured to explain in as clear and intelligible a manner as possible, from the first declarations of Christ himself, and his Apostles, what our Saviour's intention was in instituting this duty; that every Christian capable of thinking at all upon this subject, may be able immediately to see whether it conveys to him the true notions of this duty left us by Christ and his Apostles, or not; and so either receive it, or reject it, as he shall find cause.

Our blessed Saviour, the night before his crucifixion, ordained the Sacrament as *a remembrance of his death*: He at the same time gave this command to his disciples, viz. **DO THIS IN REMEMBRANCE OF ME**; and through them to all mankind who should believe on him, that they may remember his infinite goodness in dying; as he thereby removed every obstacle to our enjoying that promise of eternal life which was given unto him by the Father, before all worlds: and surely no Christian ought to think it too great a hardship to obey the least of his
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commandments, as they uniformly constitute our greatest privilege and happiness; "In keeping them there is great reward," Psal. xix. 11.

Now no man can properly be called a Christian, who neglects to remember Christ his Lord and Saviour, in the manner he himself has ordained. For whether we consider Christ's reason for instituting this ordinance, the nature of it, the different things proposed to our faith in the visible symbols; or the practice of the primitive churches every first day of the week; we must be constrained, at the least, to pass the severest censure on those who live in a wilful neglect of this duty, as they must be considered as trampling upon, and contemning the commandment of our blessed Lord. One reason indeed why so many people are guilty of this neglect, is owing to their thoroughly misunderstanding the nature of the ordinance; and instead of having recourse to our Saviour's own words in the Bible for an explanation, they suffer themselves to be misguided and led astray by the false notions, and wrong interpretations of superstitious or designing men. For those chiefly this pamphlet is published; and I have no doubt but a careful perusal of the several passages of Scripture on this subject, will tend to remove all their scruples. The words of the Holy Ghost are like Goliath's sword; there are none like them. Can we imagine that our Saviour, whose other commands are so plain and easy, would impose a duty upon us just before his death, and at the same time not instruct his followers sufficiently what that duty was to be? Certainly not; he most undoubtedly explained to his Disciples, to whom he delivered this command, and through them to all mankind, the whole of what he intended and designed should be understood by it, or implied in it; which meaning is summed up in these words, **DO THIS IN REMEMBRANCE OF ME.** Therefore, by
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obeying this last will of our Lord's, we acknowledge our faith in Christ, we confess him our Redeemer, and ourselves his sincere disciples. Now, supposing our Saviour had not declared his mind concerning this command in so plain a manner as he has done; it is impossible that any man to whom he did not personally reveal his intention, should make up the defect: Besides, is such a weak reason as ours, in comparison of Infinite Wisdom, to object, and refuse obeying the Lord's commands, because they are above our imperfect comprehensions? I am sure we should be very much offended with any of our fellow-creatures who were under us, if they were to refuse obeying us from the same motives. But this is only a supposition; here is no mystery, nor any thing difficult to be understood in these simple words, *DO THIS IN REMEMBRANCE OF ME.* Therefore all that has been added to Christ's institution since, ought to be regarded only as the wrong interpretation, and mistaken opinions of other people.

Those passages, then, in the New Testament, which relate to this duty, and *they alone*, should be our guide, both in the understanding and performing it, as the only true accounts which we of later ages can safely depend upon; being written by the immediate followers of our Lord; who were themselves witnesses to the institution. So the receiving of the Sacrament is always to be continued by Christians as the memorial or remembrance of Christ their Saviour. With regard to the frequency of communicating, as nothing ought to be regarded but divine law, I apprehend that the primitive Christians celebrated the Lord's Supper upon every first day of the week, as appears from Acts xx. 7.

This however, ought to be particularly observed, that the whole form of the institution is in a figurative way of speaking. For instance, When our Saviour took bread he blessed it, and brake it, and
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gave it to his disciples, saying, "Take, eat, this is my body; and he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of it, this is my blood of the New Testament which is shed for many for the remission of sins. THIS DO IN REMEMBRANCE OF ME." So that the bread and wine are not the natural body and blood of Christ, but only the memorials or remembrancers of his body and blood. This figurative method of speaking was not only used among the Jews, but what has been, and still is common to all countries and in all languages; and used without scruple by all speakers, in every case in which the plain absurdity of a literal sense is supposed to make it impossible for the hearers to understand them literally. To render this still more conspicuous, we may refer to John vi. 56. where Christ says, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." And again, "He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him," which can mean nothing but that reception given to his words by the believers of the truth, in such a manner as to constitute the life of their souls; as Christ himself immediately adds, "The Flesh profiteth nothing; it is the Spirit that quickeneth: the words which I speak unto you, they are spirit and they are life." See also 2 Cor. iii. 6.

To remove all absurd and superstitious notions from this plain institution, is the first step towards a right and due attendance upon it, in its original simplicity. From hence we may be led to the true interpretation of all the expressions made use of in the several accounts given of it by the Apostles. If we put them all together, and consider them as spoken by our Saviour himself, the sense of them may be thus expressed: "Take, and eat this bread now broken; which I call my body at this time,
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considered by me as actually given, broken, and deprived of life for your good; though not yet done: but I now give you this bread, and call it my body, in order to shew you, that you are to take and eat bread, in this manner after my death; and to introduce this my command to you, to break and eat bread, in remembrance of me, and of my body broken, after it shall be broken on the cross, and after I shall be removed from you. In like manner drink ye all of this cup, that is, of the wine in it, which I now call my blood, though I have not yet shed it; in order to shew you, that you are to drink of wine in this manner, in remembrance of my blood, after it shall be shed for your good and the good and advantage of many others, whose sins shall be forgiven if they believe in my name. Upon this account I now call this cup, or wine, my blood of the New Covenant, as it is to be drank hereafter in remembrance of my blood shed by me, in testimony to the truth of all that I have declared as the will or Covenant of God: For in me all the promises are yea and amen to the glory of God the Father. And for the same reason I style this cup, that is, this wine, the New Covenant in my blood; because you are hereafter thus to drink wine, in a remembrance of my blood, through which, after it shall be shed, this new Covenant between God and you will be confirmed as by a seal or testimony to the truth of it; in order to assure you the more undoubtedly, of the remission of your sins promised in that Covenant upon your belief of the truth. When, therefore, you meet together, as my disciples, after I shall be taken from you, perform this action of breaking bread and drinking wine, in memory of my body broken and blood shed for you all, according as I have commanded you. And as often as you meet for this purpose, take care that you always do it as in obedience to my command,

and not as of a common meal, but in a religious remembrance of me." See Matt. xxvi. 26. 27. 28. 29. Mark xiv. 22. 23. 24. 25. Luke xxii. 19. 20. Acts xx. 7. 1 Cor. xi. 24. 25. 26. 27. 28. 29. 30.

These are all the passages in the New Testament which give us an account of the Lord's Supper: And surely one cannot imagine any institution to be plainer, or more easily understood. Let any Christian, of the least capacity, judge, whether more regard ought not to be paid to our blessed Lord himself, in a point which depended entirely upon his will, and which you see he has delivered so clearly, than to any of those people whom we know could not have had their instructions immediately from him: Or, whether it is not more pious, as well as more reasonable, to believe, that our Lord himself declared his mind sufficiently about his own institution, to his own immediate followers; than to imagine he left it to be declared for him by men who should be born nine hundred, or above a thousand years after the first institution of this duty?

Now it plainly appears from these passages, that the end for which our Lord ordained the Sacrament, was the remembrance of his death for us. That the bread was appointed to be the memorial or remembrance of his body, and the wine to be the memorial of his blood; and this to be continued until his second coming to judge the world. Another reason why many Christians are prevented from being partakers of the Lord's Supper, is, that they are afraid of receiving it unworthily: Now this word was only made use of by Saint Paul, to the Corinthians * who actually behaved themselves in a very unworthy manner during the administra-

* St. Paul's 1st Epist. to the Corinthians, chap. xi. v. 18. 19. 20. 21.

tion of the Sacrament, and quite contrary to the design of the institution, which is, to remember Christ our Saviour. But this is by no means applicable to us, unless we behave ourselves as they did: for these Corinthians, instead of a serious performance of the actions of eating and drinking in remembrance of Christ's death, ate and drank in a very intemperate manner, so as to make no difference or distinction between the eating and drinking in memory of our Saviour's death, and a common meal at their own houses; hence the Apostle says, "What? have ye not houses to eat and to drink in?" and justly accuses them of receiving the Sacrament in a very unworthy manner, thoroughly unsuitable to the end of its institution; not discerning the Lord's Body; that is, not considering the bread as the *remembrance of his body broken on the cross*: therefore he tells them if they behave in so indecent a manner, eating and drinking at the Lord's table as at a common feast at home, ver. 34, and not *in memory of Christ*, they are unworthy receivers, and eat and drink damnation, that is, judgment or condemnation to themselves; v. 29. as they thereby justly provoke God's displeasure. This is intimated by what the Apostle immediately adds in the following verse; viz. "For this cause, many are weak and sickly among you, and many sleep." He then exhorts them all to meet at the Lord's Supper in a serious and religious remembrance of Christ's death, and not upon any other account. Now, as it is evident the eating and drinking, or receiving the Sacrament unworthily, was applied by St. Paul to those only who behaved themselves so improperly at the Lord's table; so it cannot be applicable to any of us, unless we act in the same manner. Whosoever therefore receives the Sacrament with a serious frame of mind and behaviour, partaking of it as a sincere disciple of Christ, under

the sense of his own strict obligations as such, in commemoration of his body broken, and blood shed for them; and doing the whole in remembrance of his Lord's dying love, certainly cannot possibly be said to receive it unworthily.

St. Paul then desires them to examine themselves: Now what is here meant by this examination, as regarding the Lord's Supper, is a Christian's examining his own heart and disposition, in order to assure himself he comes to the Lord's table with no other intention than to remember Christ's death, in the manner he himself has ordained. Many honest Christians have misunderstood this; and imagined that St. Paul meant they were to examine the whole of their past lives, and actions, by the law of God; but self-examination in this extent, is not a duty particularly necessary to be performed before receiving the Lord's Supper, nor spoken of by St. Paul as necessary to our properly partaking of it; for why should it be necessary to examine our past conduct before we go to commemorate our Saviour's death, any more than when we pray to God at any time, or perform any other religious duty? this is necessary to be observed, that no Christian may make it a pretence, for not partaking of this ordinance, that he has not examined his whole past conduct; nor on the other hand be uneasy (as some have been) at their honest performance of this duty, in remembrance of their Lord and Master, without such a particular examination. In the dispensing of this ordinance, the duty of examination ought to be enforced agreeably to the meaning of the Apostle, as hinted above; and the exhortations and threatnings of St. Paul to the Corinthians ought then to be read, whereby Christians are called on at that very time to examine themselves, and to search their hearts and dispositions, whether they come with a serious and religious intention of re-
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membering Christ's death in obedience to his command. So that such a short examination, just before the partaking of the bread and wine, may be sufficient to satisfy any Christian, whether he is at that time coming to the Lord's Supper, with a temper and behaviour suitable to the design of the institution, viz. to remember Christ's dying love, and that he may examine himself in that short time, enough to be fully satisfied in this essential point. Now it is evident, that a particular self-examination of our past actions, is not a duty necessary to be performed before the receiving the Sacrament, any more than before the performance of any other religious duty whatever. Self-examination seems to be a distinct though no less necessary duty. See 2 Cor. xiii. 5.

But this is not designed to insinuate, nor does it in the least imply, that Christians may not, if they chuse it, spend some time in religious consideration and prayer, just before their coming to the Communion. If they have leisure, and think it of more advantage to them, they may certainly indulge themselves in the exercise of this duty; for, "whatsoever is not of faith, is sin," Rom. xiv. 23. But again, I *say* this ought not to be inculcated upon them as a preparation necessary to their partaking of the Lord's Supper; lest the want of so much more time should either prevent their attendance upon this duty, or disturb the minds of those who have honestly, and with Christian affections, attended upon it, without such a previous conduct. Prayer is, and always must be, of great use to Christians. But we are not to confound duties; and make that peculiar to this ordinance which never was made peculiar to it by Christ, or his Apostles. The duty of prayer is proper for every season of our time, and every part of our life; and would have been equally a duty whether

ther it had pleased our Lord to institute the Sacrament or not.

From the above it is plain, that *eating and drinking unworthily*, in St. Paul's sense, is confined to our having just conceptions of the ordinance itself, and the nature of the institution; as also, our behaviour at the very *time* of our communicating.

To conclude; let Christians be fully satisfied with what Christ and his Apostles have taught them to expect from this duty; and not think it any exaltation of his institution, to decorate it with inventions of their own; instead of honouring it thereby, they dishonour it; instead of magnifying it, they debase it; and are in effect offering an insult to Infinite Wisdom. Let them not think *above what is written* of that which can receive its value *only* from *what is written*; nor esteem that as a low dispensation, which is as *high* as it was *his will* to make it; and which, without all doubt, while it conveys to us the strongest testimony of his love, is at the same time our greatest privilege; as we have brought to our remembrance by visible symbols suited to our bodily senses, the life which our blessed Lord offered up for our eternal salvation—a life which consisted in the favour of God. It is not to *this* single instance of duty that our Christianity is evinced, but to the practice of our whole duty; for this being but *one*, it cannot avail without the performance of all others, without a universal obedience to the will of God. “If ye keep my commandments, ye shall abide in my love.” John xv. 10.

I hope from what has been said, it will appear clear to the Christian reader, that there is no mystery, nor any thing difficult to be understood in this plain command. I have endeavoured to shew there is no institution of our religion more simple, clear, and intelligible, than this, as delivered by
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our Saviour; and undoubtedly it was his intention, by expressing himself in such plain terms, that it should be understood by the meanest capacity, and consequently attended to by all who profess themselves Christians; and certainly the best, the only true preparation for this, as well as all other religious duties, is by prayer, and the study of the holy Scriptures. Faith in the testimony of God constitutes a Christian, and entitles to every ordinance; and while the sincere soul may be filled with doubts and fears, I may venture to affirm, that there is no ordinance better calculated to remove them than the Lord's Supper; as it may be justly considered as a compendium of divine revelation; exhibiting at one view—our own unworthiness—the unmerited love of God—the confirmation of his promises—and the hope of eternal life.

I have now, to the best of my power, represented one of our Lord's institutions in its original simplicity: And if what I have done shall prove at all successful in removing any error or superstition from this part of Christianity, I shall esteem my pains well bestowed: And may God of his infinite mercy, grant us the assistance of his Holy Spirit, both in the understanding and performing this part of our duty, and all his Holy Will, in an acceptable manner in his most blessed sight, through Jesus Christ, his Son, our Saviour. *Amen.*

A REMARKABLE PROPHECY of
the Coming of CHRIST, contained
in the Names of the Patriarchs, ta-
ken from the Fifth Chapter of the
Book of Genesis.

IT will be readily allowed by every Christian, that the Holy Scriptures present nothing to our view but what has a tendency to promote and establish the happiness of Mankind: every attempt, therefore, to enforce the study of them, or that can render them the object of more universal esteem, not only lays just claim to our attention, but is worthy of our highest regard. Spiritual things may be scoffed at by the profane; it is the result of their ignorance; their carnal minds not being able either to relish or discern them. The rational and humble enquirer after truth, the Spirit of God vouchsafes to teach; hence the propriety of a seeming solecism, "All my words are plain to him that understandeth, and right to him that findeth knowledge," Prov. viii. 9.

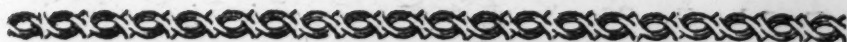
That the Hebrew names are composed of one or more words in that language, almost every one knows; as also that many individuals in the Bible have names suited either to their dispositions, particular avocations, or professions; hence Ezekiel, *the Strength of God*, &c.; but that the names undermentioned should contain so very clear a prophecy of the coming of our blessed Lord, has been attended to by few. The Hebrew reader must be convinced upon the strictest scrutiny, that the explanation is
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not forced; on the contrary, that it is the simple and genuine meaning of the several words.

אדם	ADAM,	Man, <i>or</i> , Red Earth,
שֵׁת	SETH,	Set, <i>or</i> , placed
אנוש	ENOS,	In Misery, <i>or</i> , miserable,
קִינָן	CAINAN,	Very lamentable,
מהללאל	MAHALALEEL,	The Illumination of GOD
יָרֵד	JARED,	Shall descend, <i>or</i> come down
חֲנוּךְ	ENOCK,	Discipling, <i>or</i> , teaching,
מתושלח	METHUSELAH,	That the Spoil of his Death <i>will bring</i> ,
לֹמֶךְ	LAMECH,	To the Poor, <i>or</i> , penitent,
נֹחַ	NOAH,	Rest, <i>or</i> , Consolation.

From the above we may observe, that God, ever intent on the happiness of mankind, and foreseeing the ignorance which was to overspread the earth, meant to convey from generation to generation, a knowledge not only of the dreadful state which mankind are in by nature, but likewise of the hope of a glorious deliverance from sin and death by our Saviour Jesus Christ. And surely there is nothing can give us a higher view of that uncommon care which God exercised towards mankind, than the consideration of its being out of the power of thousands at that time even to mention their very genealogy, without being put in remembrance of the gracious and merciful designs of God; whose uniform character has been, and ever will be, LOVE, 1 John iv. 8. Heb. xiii. 8.

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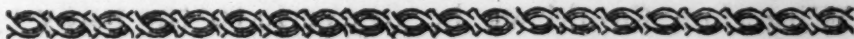
SCRIPTURAL ESSAY

ON THE

ADVANTAGES ARISING FROM THE STUDY OF THE SACRED WRITINGS;

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INTRODUCTION.

AS the Scriptures contain the whole counsel of God to mankind, whether we consider—the importance of the subject—the authority of the Speaker—or the punishment annexed to our contempt of them, we must be convinced that nothing in this life can possibly lay a juster claim to our attention and regard.

Notwithstanding of this, I am well aware, that the seeming intricacy of the Sacred Oracles, added to the too common-received opinion of the necessity there is for men of learning to expound them, are obstacles not readily removed from the minds of those who are accustomed to think so from their youth. We ought not, however, to be so easily discouraged from that study which is attended with so many advantages; and which, while it constitutes one of our greatest privileges, has the blessing of the Most High annexed to it. There are none of us, I am persuaded, were an estate left us by a relation, who would either grudge to spend some time in perusing the Title-deeds and Rent-roll, or think of trusting the explanation of them to an ignorant attorney; but more especially if *possession* depended upon our examining them ourselves. Why then should we be so averse to the study of that Book, which is the *only one* we can consult with *safety* on the subject of our eternal happiness?

Upon a review of the history of every age, while it affords matter of equal astonishment and concern that a study of so much importance as that of the Holy Scriptures should have been so universally neglected,

glected, there is perhaps no stronger proof can be adduced in support of their divine origin. The infinitely-wise Author foresaw it; he foretold it. When he was made flesh, and dwelt among us, he mourned over that hardness of heart that prevailed amongst all ranks, whilst he assigned the reason for it; "Men love darkness rather than light, because their deeds are evil."

Even among those who have experienced the happy consequences arising from such a study, the favourite principles of particular parties are often mixed with the most salutary and choicest truths, (but alas! what is the chaff to the wheat?) and become so interwoven with the several approved systems of scholastic divinity, as to pass current for *pure Scripture Doctrine*. Thus, partly from the prejudices of education, and the respectable authority of pious men, doctrines often repugnant to the spirit of our glorious religion, are imposed upon the understandings of thousands who will not be prevailed on to judge and think for themselves—thus at last, custom, and an habitual train of thinking rivet the chains forged by error in such a manner, that nothing less than the teaching of the Holy Ghost is found capable of setting them free from the bondage of human authority.

The impediments and discouragements, indeed, which an inquirer after the Truth has to encounter, are almost innumerable. The received opinions of learned men; men who are often worthy of our highest esteem—the advantages they frequently enjoy over us in point both of education and parts—their making the Scriptures their professed study—the danger of contracting an unsettled state of mind—the giving up with what is called orthodox doctrine—the opinion entertained
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of us by our friends and acquaintances; and sometimes—our worldly interest, are all powerful motives against that freedom of enquiry in matters of religion which is intimately connected with the happiness of our souls. But what are these when contrasted with the solid advantages which accrue from a knowledge of the Truth as it is in Jesus—the enjoyment which is inseparable from a conformity to his testimony! Or what weight will these have, when the soul is devoted to Christ; when it has partook of the same spirit that dwelt in Jesus, whose meat and drink it was, to do the will of his Heavenly Father?

Having just hinted at that part of mankind who would wish to understand the Scriptures, I shall next take a view of that class who pay no regard to them at all; a class for whom this little treatise is chiefly intended; as the author considers them in a truly pitiable point of view. A most pathetic and applicable sentence occurs to him in addressing them, which they will find in the Great Charter of the Liberties of Mankind. “Have we not all one father? hath not one God created us? If I then be a father, saith the Lord, where is mine honour? if I be a master, where is my fear? The ox knoweth his owner, and the ass his master’s crib, but Israel doth not know; my people doth not consider!”

The line upon line, the precept upon precept, which the Lord in his unspeakable condescension hath been pleased to grant us, in order that we might be delivered from the power of death and of sin, hath not only not been attended to, but is made the subject of their scoff and derision. In order that they might, as it were, quiet their consciences effectually, they have even filled their mouths with arguments against the Scriptures, and called in ques-
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tion the justice of their Maker in giving them a revelation, and with-holding that grace which they say is necessary for their understanding it. Thus do they harden themselves in their iniquity; while they will not devote a moment to the study of that very Book which they so unanimously, so ignorantly, and so wickedly condemn. How movingly (and how expressive of his character !) doth Christ complain of this disposition, when he mourns over his rejection by the Jews, in these words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Upon the whole; that I might not run the risque of any party's censure, I have put the following little essay entirely in the words of Scripture; and will only add as an encouragement to both believers and unbelievers, that that same Jesus, who died for our sins, was raised from the dead for our justification; and now sits at the right hand of God, in order to give repentance unto life, to dispense knowledge, faith, and gifts of every kind to the ignorant and undeserving. It is necessary, however, to observe, that we are not suffered to set up our own judgment as a criterion or standard by which the wisdom of the Holy Ghost is to be called in question; for, as no man knoweth the things of a man save the spirit of a man which is in him; even so the things of God knoweth no man, but the Spirit of God, and he to whom the Spirit reveals them. We are commanded to receive the Law at the *mouth* and at the *feet* of Jesus; for whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted, Luke xiv. ii.; and, God resisteth the proud, but giveth grace unto the humble,
Jam.

Jam. iv. 6. This is not meant to exclude the proper exercise of those rational faculties with which God hath endued us; for Christianity is a rational religion, and founded in infinite wisdom, and upon principles of the most unbounded benevolence and humanity. If we, who are evil, know how to give good gifts unto our children, how much more shall our heavenly Father give the Holy Spirit to them that ask him? Luke xi. 13.

A SCIP-

SCRIPTURAL ESSAY, &c.

I. *Of the Dispositions of Mankind.*

MEN that are in honour, and understandeth not, are like the beasts that perish *a*. They say unto God, depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him *b*? Thus have they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent unto them by his Prophets *c*: thus have they set their hearts upon their iniquity *d*; and the great things of the Law are accounted as a strange thing *e*.

II. *Of the Properties of the Word of God.*

He that refuseth instruction, despiseth his own soul; but he that heareth reproof, getteth understanding. The fear of the Lord is the instruction of wisdom; and before honour is humility *f*. Wherewithal shall a young man cleanse his way? By taking heed thereto, according to thy word. Is not my word like as a fire, saith the Lord; and like a hammer that breaketh the rock in pieces *g*? The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the

a Psal. xlix. 20. *b* Job xxi. 14, 15. *c* Zech. vii. 12.
d Hosea iv. 8. *e* Hos. viii. 12. *f* Prov. ix. 32, 33.
g sal. cxix. 9.

simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightning the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true, and righteous altogether *a*.

III. *Of the State Mankind are in by Nature.*

There is none righteous, no not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways; and the way of peace have they not known: There is no fear of God before their eyes *b*.

IV. *Of the Deliverance God hath proposed to Sinners.*

But God commended his love towards us, that while we were yet sinners, Christ died for us *c*; and he hath so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life: For God sent not his Son into the world, to condemn the world; but that the world might be saved through him *d*. Him hath God set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, thro' the forbearance of God, that he might

a Psal. xix. 7, 8, 9.
d John iii. 16, 17.

b Rom. iii. 10—18.

c Rom. v. 8.

be just, and the Justifier of him that believeth in Jesus *a*: and he is the propitiation not for our sins only; but also for the sins of the whole world *b*; and all that believe on his name are justified from all things, from which they could not be justified by the law of Moses *c*.

V. *How this Deliverance is made known.*

But who hath known the mind of the Lord *d*? or who hath been his counsellor *e*?

They have Moses and the Prophets, let them hear them *f*. Believe his Prophets, so shall ye prosper *g*: no prophecy of the Scripture is of any private interpretation; for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost *h*. We [*the Apostles*] have the mind of Christ *i*; and have not shunned to declare unto you all the counsel of God *k*; for we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us of God: which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual *l*. Doth not Wisdom cry? and Understanding put forth her voice? Unto you, O men, I call! and my voice is to the sons of men! O ye simple, understand wisdom; and ye fools, be of an understanding heart *m*; the fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding *n*: Hear, for I will speak of excellent things; and the

a Rom. iii. 25, 26. *b* 1 John ii. 2. *c* Acts xiii. 39.
d 1 Cor. ii. 16. *e* Isai. xl. 13. *f* Luke xvi. 29. *g* 2 Chron.
 xx. 20. *h* 2 Pet. i. 20, 21. *i* 1 Cor. ii. 16. *k* Acts xx. 27.
l 1 Cor. ii. 12, 13. *m* Prov. viii. 1, 4, 5. *n* Prov. ix. 10.

opening of my lips shall be right things: for whose findeth me, findeth life, and shall obtain favour of the Lord: But he that sinneth against me, wrongeth his own soul: all they that hate me, love death *a*. I counsel thee, *therefore*, to buy of ME, gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see *b*.

VI. *Of the Natural Man not being capable of understanding the Scriptures.*

But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned *c*.

VII. *The Promises which God hath given for the understanding of the Scriptures.*

Bring forth the blind people that have eyes, and the deaf that have ears. Let all nations be gathered together, and let the people be assembled *d*. Hear, ye deaf; and look ye blind, that ye may see. I the Lord will bring the blind by a way they knew not; I will lead them in paths they have not known: I will make darkness light before them, and crooked things straight *e*. The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Say to them that are of a fearful heart; Be strong, fear not *f*. I, even I, am the Lord, and besides me there is no Saviour *g*. The Spirit of the Lord

a Prov. viii. 6, 35, 36. *b* Rev. iii. 18. *c* I Cor. ii. 14.
d Isai. xliii. 2, 9. *e* Isai. xlii. 13, 16. *f* Isai. xxxv. 5, 4.
g Isai. xliii. 11.

is upon me, because he hath anointed me to preach the Gospel to the poor : he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised : to preach the acceptable year of the Lord *a*. If thou criest, therefore, after Knowledge, and liftest up thy voice for understanding ; if thou seekest her as silver, and searchest for her as for hid treasures ; then shalt thou understand the fear of the Lord, and find the knowledge of God : for the Lord giveth wisdom ; out of his mouth cometh knowledge and understanding *b*.

VIII. *Why the Scriptures are not more generally understood.*

Why then is the Vision of all (*to both priest and people*) become as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee, and he saith, I cannot, for it is sealed : and the book is delivered to him that is not learned ; saying, Read this, I pray thee, and he saith, I am not learned *c*?

BECAUSE they have removed their hearts far from ME, *saith the Lord*, and their fear towards me, is taught by the PRECEPT of MEN ; THEREFORE, the wisdom of their wise men shall perish ; and the understanding of their prudent men shall be hid *d*.

IX. *Of the Charge of the Ministry.*

The priest's lips should keep knowledge, and we should seek the law at his mouth *e*. If he see the

a Luke iv. 18, 19. *b* Prov ii. 2, 4, 5, 6. *c* Isai. xxix. 11, 12. *d* Isai. xxix. 13, 14. *e* Mal. ii. 7.

sword come, and the people be not warned, if the sword come and take any person from among them. he is taken away in his iniquity; but the blood will the Lord require at the watchman's hand. If our transgressions and our sins be upon us, and we pine away in them, how should we then live *a*?

X. *Of the New Testament Ministry.*

Thy teachers shall not be removed into a corner any more; but thine eyes shall see thy teachers *b*: And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding *c*. I am the good Shepherd: the good Shepherd giveth his life for the sheep *d*. God, who at sundry times, and in divers manners spake in time past unto the Fathers, by the Prophets, hath in these last days spoken unto us by his Son; whom he hath appointed heir of all things *e*; unto whom all power is given in heaven and in earth *f*: He hath received gifts for men; even for the rebellious, that the Lord God might dwell amongst them *g*; and he gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ *h*; if we *therefore*, or an angel from heaven, preach any other gospel, than that which we have preached unto you, let him be accursed *i*. Let a man so account of us [the Apostles] as of the ministers of Christ, and stewards of the mysteries of God *k*. We are Ambassadors for Christ, who hath given unto us the ministry of reconciliation, as though God did beseech you by us *l*. We are labourers together

a Ezek. xxxiii. 6, 10. *b* Isai. xxx. 20. *c* Jer. iii. 15.
d John x. 11. *e* Heb. i. 1, 2. *f* Matth. xxviii. 18. *g* Psal.
 lxxviii. 18. *h* Eph. iv. 11, 12. *i* Gal. i. 8. *k* 1 Cor. iv. 1.
l 2 Cor. v. 20, 18.

with God *a*; who also hath made us able ministers of the New Testament; not of the Letter, but of the Spirit: for the Letter killeth, but the Spirit giveth life *b*. Be mindful, therefore of the words which were spoken before by the holy Prophets, and of the commandment of us the Apostles of the Lord and Saviour *c*, who gave himself a ransom for all, to be testified in due time; and who will have all men to be saved, and to come unto the knowledge of the Truth *d*: *as it is written*, Go ye into all the world, and preach the Gospel unto every creature *e*; teaching them to observe all things whatsoever I have commanded you; and lo, I am with You, [*i. e.* the Word of the Gospel] alway, even unto the end of the world *f*. To whom, therefore, O Lord, shall we go? thou hast the words of eternal life *g*. Thou art the way, the truth, and the life *h*.

XI. *Of the Necessity of Regeneration.*

Except a man be born of water, (*i. e.* *the word*) and of the Spirit, he cannot enter into the kingdom of God *i*. No man can come unto me, except the Father which hath sent me, draw him *k*. No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him *l*.

XII. *How the Soul is regenerated.*

Do not my words do good to him that walketh uprightly, *saith the Lord m*? The entrance of thy words giveth light; it giveth understanding unto

a 1 Cor. iii. 9. *b* 2 Cor. iii. 6. *c* 2 Pet. iii. 2. *d* 1 Tim. ii. 6, 4. *e* Mark xvi. 15. *f* Matt. xxviii. 20. *g* John vi. 68. *h* John xiv. 6. *i* John iii. 5. *k* John vi. 44. *l* Mat. xi. 27. *m* Micah ii. 7.

the simple *n*. Of his own will begat he us with the Word of Truth *b*: For we ourselves also were some time foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another; but after that the kindness and love of God toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost *c*: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever *d*. The words that I speak unto you, they are spirit and they are life *e*, [*i. e. life giving*] Blessed are they that hear the word of God, and keep it *f*. Hear, and your souls shall live *g*: for blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors: who-so findeth me, findeth life, and shall obtain favour of the Lord *h*; who is over all, and is rich unto all that call upon him *i*. Whosoever *therefore* shall call upon the name of the Lord, shall be saved *k*.

XIII. *Of the Perfection and Efficacy of the Scriptures.*

How shall they call on Him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher *l*?

Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world *m*. Faith cometh by hearing,

a Psal. cxix. 130. *b* James i. 18. *c* Titus iii. 3, 4, 5.
d Peter i. 23. *e* John vi. 63. *f* Luke xi. 28. *g* Isa. lv. 3.
h Prov. viii. 34, 35. *i* Rom. x. 12. *k* Rom. x. 13. *l* Rom.
 x. 14. *m* Rom. x. 18.

hearing by the word of God *a*. He that turneth away his ear from hearing the Law, even his prayer shall be an abomination *b*. Search, therefore, the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me *c*. What saith the Scriptures? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation *d*. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works *e*. Continue thou, *therefore*, in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus *f*.

XIV. *Of Faith being the Gift of God.*

But FAITH is the gift of God *g*; it is the fruit of the Spirit *h*: and without Faith it is impossible to please God *i*.

XV. *How Faith is attained.*

All things are of God *k*: by him we live, move, and have our being *l*. Every good and every perfect gift is from above, and cometh down from the

a Rom. x. 17. *b* Prov. xxviii. 9. *c* John v. 39. *d* Rom. x. 8, 9, 10. *e* 2 Tim. iii. 16, 17. *f* 2 Tim. iii. 14, 15. *g* Eph. ii. 8. *h* Gal. v. 22. *i* Heb. xi. 6. *k* 2 Cor. v. 18. *l* Acts xvii. 28.

Father of lights *a*, who never said unto any of the seed of Jacob, Seek ye me in vain *b*. Faith worketh by love *c*. We love God, because he first loved us *d*; and God is no respecter of persons *e*. If any man, *therefore*, lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him *f*: for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened *g*.

If ye seek the Lord thy God, thou shalt find him if thou seek him with all thy heart, and with all thy soul *h*. Draw nigh to God, *therefore*, and he will draw nigh to you *i*: for, if ye, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him *k*?

XVI. *A general Exhortation to Repentance. How Mankind are rendered inexcusable in rejecting the Gospel; with the dreadful Consequences of such Rejection.*

As God, therefore, hath raised up his Son Jesus, and sent him to bless you in turning every one of you from his iniquities *l*; see that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven *m*. AS I LIVE, saith the Lord, I have no pleasure in the death of the wicked: Turn ye, turn ye from your evil ways! why WILL YE die *n*? If we receive the witness of men, the witness of God is greater; for this is the witness of

a James i. 17. *b* Isai. xlv. 19. *c* Gal. v. 6. *d* 1 John iv. 19. *e* Acts x. 34. *f* James i. 5. *g* Matth. vii. 8. *h* Deut. iv. 29. *i* James iv. 8. *k* Luke xi. 13. *l* Acts iii. 26. *m* Heb. xii. 25. *n* Ezek. xxxiii. 11.

God, which he hath testified of his Son—He that believeth on the Son of God, hath the witness in himself; he that believeth not God, hath made him a LIAR, BECAUSE he believeth not the record that God gave of his Son; and this is the record that God hath given to us Eternal Life; and this life is in his Son *a*. If we believe not, yet he abideth faithful, he cannot deny himself *b*.

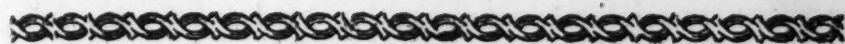
Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil *c*: The Lord, *however*, is not slack concerning his Promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance *d*. Behold, now is the accepted time; now is the day of salvation *e*: Seek the Lord, therefore, while he may be found, call ye upon him while he is near *f*. Believe in the Lord Jesus Christ, and thou shalt be saved *g*; and beware lest that come upon you which is spoken of in the Prophets: Behold, ye despisers, and wonder, and perish *h*. Because I have called, and ye refused, I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I will also laugh at your calamity, I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not chuse the fear of the Lord.

a 1 John v. 9, 10, 11. *b* 2 Tim. ii. 13. *c* Ecc. viii. 11.
d 2 Pet. iii. 19. *e* 2 Cor. vi. 2. *f* Isai. lv. 6. *g* Acts xvi. 31.
h Acts xiii. 40, 41.

They would none of my counsel; they despised all my reproof; therefore shall they eat the fruit of their own way, and be filled with their own devices: For the turning away of the simple shall slay them; and the prosperity of fools shall destroy them; but whose hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil *a*.

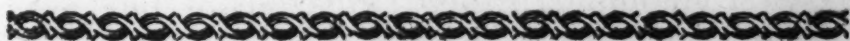
a Prov. i. 14 ver. to the end.

THE



T H E
UNITY of the GODHEAD;
OR, THE
DOCTRINE of the THREE in ONE:
Being a COLLECTION of SCRIPTURE TEXTS
on that Subject.

*Say I these Things as a Man? or saith not the Law the
same also? 1 Cor. ix 8.*



UNIVERSITY OF CHICAGO PRESS

THE

UNITY OF THE GODHEAD

OF THE

DOCTRINE OF THE THREE IN ONE

Being a Collection of SCRIPTURE TEXTS
on that Subject.

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To the WORSHIPPERS of the TRUE GOD.

Notwithstanding the great plainness of speech used both by Christ and his Apostles respecting the Object of worship; yet it is a melancholy truth, that Christians are far from being agreed in this momentous and important point. It is with this as with many other doctrines: the counsel of the Most High has been darkened by words without knowledge; and instead of the Word of God being left to determine the matter, favourite opinions have been set up times without number; and Scripture brought to support these, by twisting and torturing every passage that seemed to have the smallest affinity with the subject. Hence the doctrine of *three Persons* in the Godhead, on the one hand; and the divinity of Him who made the heavens and the earth called in question, on the other. It is not perhaps unworthy of notice, that so soon as controversy takes place among Christians, almost every Christian-like disposition is extinguished; while at the same time every thing advanced on the subject in dispute, on either side of the question, tends rather to rivet the respective combatants in their own opinions.

In all the religious controversies I recollect, I do not remember that any one of the parties ever made public concessions, unless the late excellent James Hervey. The same spirit (not the spirit of the meek and lowly Jesus) which commonly prevails during the dispute, a spirit of malevolence, contradiction, and inveterate rancour, while it displays itself in carping at words, and in exalting itself in
point

point of seeming candour and superior judgment, generally tends to the disparagement of that religion which it is meant to advance; and, in the end, gives occasion to the ignorant and the enemy to reproach. It seems indeed too great a sacrifice for human nature candidly to confess they are in the wrong; more especially if it tends to depreciate their abilities in the eyes of those, who are constantly taught to consider them with that degree of respect which is often connected with their worldly interest. On these several accounts, therefore, I am apt to imagine, that it were well for Christians in general, the moment they observe two learned champions contending for the Truth, (but more generally for a superiority in point of abilities) equally to disregard both; and to study without partiality the Scriptures for themselves.—From my own experience I can add, that a single text has often thrown more light on a doubtful subject, than whole volumes of the most learned disputant.

From these considerations I have been induced to throw a few passages of Scripture together, in order that Christians may have *in one view*, the testimony of God concerning himself as the Object of our Adoration. I am aware that the subject has been often agitated; but I am aware too, that the principal difficulties concerning the divinity of our Saviour, have arisen from not paying due regard to his distinct character as the Mediator, the *man* Christ Jesus.—It is amazing, that notwithstanding the Father hath sent his Servant to declare his Name, that that declaration should be so little regarded; and that to thousands who profess themselves Christians, it may still be said, Ye worship; ye know not what ye worship!—I am afraid that too many have set up a teraphim and ephod in their own hearts, and are grieved to read
any

any part of Scripture that strikes at the root of them. This is not merely surmise; I remember the time I should have been very sorry to have read a text that overturn'd the beautiful fabric I had reared from the essence of systematic divinity. It would have wounded me to the heart. Strange! that we should be such enemies to our own happiness! enemies to the highest enjoyment we can attain in this life—a conformity to the divine testimony!

Under the Jewish Dispensation, God, who knew the weakness and the ignorance of the human race, instituted carnal ordinances, worldly or visible symbols, as representatives of spiritual things, in order to implant in the minds of mankind lasting images of invisible realities. Whatever tended to inspire with the idea of exalted happiness on earth, was instituted as a type or figure of something Heavenly. In short, the Almighty, in the whole of his revelation, condescended to suit himself both to the capacities and the situation of mankind—by uniformly adopting those surrounding objects with which our senses were daily conversant, as a language whereby he could be understood. Hence Christ says, If I have told you of earthly things, and ye believe not; how shall ye believe if I tell you of heavenly things? John iii. 12.

In like manner, that Christians might have some conception of that mystery of Godliness, God manifest in the flesh, the Cherubim, so particularly described in the first chapter of Ezekiel, was instituted as a fit emblem of that One God, whose *three characters* were successively published in the different ages of the world: In the first age as the Father; in the second age (*viz.* the ministry of Christ) as the Son; and in the third, or present age, as the

F

Holy

Holy Spirit. The distinct character of Christ as the Mediator not being scripturally considered, as I have before hinted, but often confounded with his divinity, has given rise to a thousand cavellings, while the absurdity of Three Persons has rendered the Object of our worship an object of ridicule.

“Hear, O Israel, the Lord thy God is ONE Jehovah.” This solemn charge prefaces the Ten Commandments, and is repeatedly enforced by the Lawgiver, in opposition to that plurality of Gods among the surrounding heathen; and it is well worthy of the observation of every Christian—that the promises which God had made in the character of the Father are already fulfilled; Acts xiii. 32, 33.—that the promises which he made as Son are partly fulfilled, and fulfilling; Isai. lxiii. 5. Heb. ix. 26. Rom. x. 4. Hos. xiii. 14.—and that the promises which he made as Holy Spirit will be daily fulfilling till the end of time. The reign of the man Christ, as Mediator, is not yet finished, 1 Cor. xv. 25. but the time will come, when he shall deliver up the kingdom, as the head of his people, to God, the Father, Son, and Holy Ghost, when there will be no farther occasion for such characters and such distinctions; that God may be all in all. Hence all things are of God, who hath reconciled us to himself through Jesus Christ; and hence the propriety of our being baptized in the Name of the Father, Son, and Holy Ghost, as the Scripture Doctrine of the One God;—as we thereby profess our belief of the three dispensations being of God—as we thereby give our assent to the whole of the Divine Law, and pay an act of worship to every character in which God hath appeared from the foundation of the world.

To render this glorious doctrine still more obvious, let us attend to the language of Scripture. What one passage in the whole Bible can present us with more different characters than that of Christ, as the Eternal God, in the latter end of Psal. cii. 24, 25, 26, 27. see Heb. i. 10, 11, 12. and xiii. 8. and his character as the atoning Mediator in the former part of the same Psalm, prefigured by David's complaints and sufferings? "He will regard the prayer of the destitute, and not despise their prayer: This shall be written for the generation to come; and the people which shall be created shall praise the Lord," &c. &c. But this is only one instance among thousands which might be adduced as a proof of the mystery of God manifest in the flesh. Not to anticipate, therefore, I shall leave the reader to make his own conclusions from the following passages of Scripture; only premising, from the necessity of introducing the texts in an irregular manner, on account of the Commentary of the Apostles—that Scripture is the best interpreter of Scripture; and that it is the means which the Holy Ghost makes use of to instruct his people in the knowledge of his will, see 1 Cor. ii. 13.

The first part of the paper is devoted to a general
discussion of the subject. It is then divided into
three parts. The first part is devoted to a
discussion of the general principles of the subject.
The second part is devoted to a discussion of the
particular principles of the subject. The third part
is devoted to a discussion of the application of the
principles to the subject. The paper is written in a
clear and concise style. It is well organized and
easy to read. It is a valuable contribution to the
subject.

T H E

UNITY of the GODHEAD, &c.

Of the Character and Revelation of the Father as God.

HE that cometh to God, must believe that HE is *a*; for without faith it is impossible to please him *b*. God is a SPIRIT *c*; no man hath seen God at any time *d*: He is the blessed and only Potentate; the King of kings, and Lord of lords; who ONLY hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see *e*. The Lord is the true God; he is the living God, and an everlasting King; he hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion *f*.

a Heb. xi. 6. *b* Heb. xi. 6.
c John iv. 24. *d* John i. 18.
e 1 Tim. vi. 15, 16. *f* Jer.
x. 10, 12.

Of the Character and Revelation of Christ as God.

UNTO us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace *a*. He is the LORD of lords, and King of kings *c*.

And we are in him that is true, in his Son Jesus Christ: this is the True God and Eternal Life. Little children, keep yourselves from idols *b*.

By him [Jesus] were all things created that are in heaven and that are in earth, visible and invisible *d*.

a Isa. ix. 6. *b* Rev. xvii.
14. *c* 1 John v. 20, 21.
d Col. i. 16.

Of

Of the Character and Revelation of the Father as God.

Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of hosts, I am the First, and I am the Last; besides Me there is no God *a*. To whom then will ye liken me, and make me equal; and compare me, that we may be like *b*? I am the Lord, that is my name, and my glory will I not give to another *c*. Hear, O Israel, the Lord thy God is one Lord *d*. Thou shalt therefore worship the Lord thy God, and Him only shalt thou serve. *e* Thou shalt know no God but me *f*.

a Isa. xlv. 6. *b* Isa. xlv. 5. *c* Isa. xlii. 8. *d* Deut. vi. 4. *e* Matth. iv. 10. *f* Hos. xiii. 4.

Of the Character and Revelation of Christ as God.

I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which Is, which Was, and Is to Come, the ALMIGHTY. I am the First, and the Last; I am he that liveth and was dead *a*. I and my Father are One, saith Jesus *b*; who being in the form of God, thought it not robbery to be equal with God *c*. All men are to honour the Son, even as they honour the Father *d*: for he that cometh from above, is above all *e*; even the Son of Man which IS in heaven * *f*. Ye believe in God, believe also in me *g*. Believe me that I am in the Father, and the Father in me *h*.

Of

a Rev. i. 8, 17, 18. *b* John x. 30. *c* Phil. ii. 6. *d* John v. 23. *e* John iii. 31. *f* John iii. 31, 13. *g* John xiv. 1. *h* John xiv. 11.

* This is a very remarkable passage, and was no doubt intended by our Lord to convince Nicodemus of his omnipresence as God, agreeably to that scripture, "Do not I fill heaven and earth,

Of the Character and Revelation of the Father as God.

Thou shalt know no God but me *a*; for I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob *b*. Is there a God besides me? yea, there is no God, I know not any *c*; —a mighty God and terrible *d*. Thou shalt not tempt the Lord your God, as ye tempted him in Massah *e*. Sanctify, therefore, the Lord of Hosts himself; and let him be your fear, and let him be your dread: and he shall be for a sanctuary: but for a stone of stumbling, and a rock of offence to both the houses of Israel *f*.

a Hof. xiii. 4. *b* Isai. xlix. 26. *c* Isai. xlv. 8. *d* Deut. vii. 21. *e* Deut. vi. 16. *f* Isai. viii. 13, 14.

Of the Character and Revelation of Christ as God.

To us there is but one God, the Father; and one Lord, Jesus Christ, by whom are all things *a*; who is the Mighty God *b*, and who is over all, God blessed for ever *c*. Let us not, therefore, tempt Christ, as some of them also tempted, and were destroyed of serpents *d*: for unto you which believe, he is precious; but unto them which be disobedient — a stone of stumbling and a rock of offence, even unto them which stumble at the word, being disobedient *e*; even denying the Lord that bought them *f*. The church of God, which which he hath purchased with his own blood *g*.

a 1 Cor. viii. 6. *b* Isai. ix. 6. *c* Rom. ix. 5. *d* 1 Cor. x. 9. *e* 1 Pet. ii. 7, 8. *f* 2 Pet. ii. 1. *g* Acts xx. 28.

earth, saith the Lord?" see Eph. iv. 10. No creature can be either omnipresent, or omniscient: but of Christ it is said, "He knew what was in man:" and, "Lord, thou knowest all things," &c. &c.

Of the Character and Revelation of the Father as God.

Thy throne, O God, is for ever and ever : the sceptre of thy kingdom is a right sceptre^a. O my God, take me not away in the midst of my days : thy years are throughout all generations. Of old thou hast laid the foundation of the earth ; and the heavens are the work of thy hands : they shall perish, but thou shalt endure ; yea, all of them shall wax old like a garment ; as a vesture shalt thou change them, and they shall be changed : but Thou art the same, and thy years shall have no end^b. I am the Lord, I change not ; therefore ye sons of Jacob are not consumed^c.

^a Psal. xlv. 6. ^b Psal. cii. 24, 25, 26, 27 ^c Mal. iii. 6.

Of the Character and Revelation of Christ as God.

But unto the Son he saith, Thy throne, O God, is for ever and ever ; a sceptre of righteousness is the sceptre of thy kingdom. Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thine hands. They shall perish, but thou remainest ; and they all shall wax old as doth a garment ; and as a vesture shalt thou fold them up ; and they shall be changed : but Thou art the same, and thy years shall not fail^a. Jesus Christ the same yesterday, to-day, and for ever^b. *

Of

^a Heb. i. 8, 10, 11, 12. ^b Heb. xiii. 8.

* The Reader is requested to examine carefully the different passages referred to, both in the Old and New Testaments, as also the Context, or connection : he will then be convinced that what is applied to the Only Living, or the Self-existing JEHOVAH, as the object of our adoration, is constantly explained by those infallible Teachers, the Apostles, to mean CHRIST ; unless where he is spoken of as the Mediator, the *Man* Christ Jesus.

The

Of the Character and Revelation of the Father as God.

The chariots of God are twenty thousand, even thousands of angels; the Lord is among them as in Mount Sinai: Thou hast ascended on high, thou hast led Captivity captive *a*.

God is gone up with a shout, the Lord with the sound of a trumpet *b*. He that is our God is the God of salvation; and unto God the Lord belong the issues from death *c*. Confounded be all they that serve graven images; that boast themselves of idols: Worship him all ye gods. Zion heard and was glad, and the daughters of Judah rejoiced; because of thy judgments, O Lord: For thou, Lord; art high above all the earth; thou art exalted far above all gods *d*.

a Psalms lxviii. 17, 18.
b Psal. xlvii. 5. *c* Pf. lxviii. 20. *d* Psal. xcvi. 7, 8, 9.

Of the Character and Revelation of Christ as God.

When he [Christ] ascended up on high, he led Captivity captive, and gave gifts unto men *a*; and there is none other Name given among men whereby we must be saved *b*.

Now that he ascended, what is it but that he also descended first into the lower parts of the earth *c*? They shall call his name Emanuel, God WITH US, *d*. Will God in very deed dwell with men on the earth *e*? The Word was God, and became Man, and dwelt among us *f*. When he bringeth in the First-begotten into the world, he saith, Let all the angels of God worship him *g*; for HE is before all things, and by Him all things consist *h*; which in HIS times he shall show, who is the blessed and only Potentate, King of kings, and Lord of lords *i*.

a Eph. iv. 8. *b* Acts iv. 12.
c Eph. iv. 9. *d* Mat. i. 23.
e 2 Chron. vi. 18. *f* John i. 1, 14. *g* Heb. i. 6. *h* Col. i. 17. *i* 1 Tim. vi. 15.

Of the Character and Revelation of the Father as God.

Rejoice greatly, O daughter of Zion, behold thy King cometh unto thee; he is just and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass *a*.

Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him *b*. The Lord whom ye seek shall suddenly come to his temple; even the Messenger of the Covenant, whom ye delight in: But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap *c*.

a Zech. ix. 9. *b* Psal. l. 3.
c Mal. iii. 1, 2.

Of the Character and Revelation of Christ as God.

Tell ye the daughter of Sion, Behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass *a*.

I am come to send fire on the earth, saith Jesus; and what will I, if it be already kindled *b*? Great is the mystery of godliness, God was manifest in the flesh *c*: He shall baptise you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire *d*. I will bring the third part thro' the fire, and will refine them as silver is refined; and will try them as gold is tried *e*.

a Mat. xxi. 5. *b* Luke xii. 49. *c* I Timothy, iii. 16.
d Matth. iii. 11, 12. *e* Zech. xiii. 9.

Of

Of the Character and Revelation of the Father as God.

I will come near to you to judgment, saith the Lord of hosts *a*. Behold, your God will come with vengeance; even God with a recompence: he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped *b*.

Do not I fill heaven and earth, saith the Lord? Can any hide himself in secret places, that I shall not see him *c*? Oh! that thou wouldest rent the heavens and come down, that the mountains might flow down at thy presence *d*!

a Mal. iii. 5. *b* Isa. xxxv. 4, 5. *c* Jer. xxiii. 24. *e* Isa. lxiv. 1.

Of the Character and Revelation of Christ as God.

The Father judgeth no man; but hath committed all judgment unto the Son *a*. Blessed be the God of Israel, for he hath visited and redeemed his people; and hath raised up an horn of salvation for us in the house of his servant David *b*; of whom as concerning the flesh, Christ came, who is God blessed for ever *c*; and who hath saved us from our enemies, and from the hand of all that hate us *d*.

He that descended is the same also that ascended up far above all heavens, that he might fill all things *e*: And his Name is called the Word of God *f*. Neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do *g*. See the context.

a John v. 22. *b* Luke i. 68, 69. *c* Rom. ix. 5. *d* Luke i. 71. *e* Eph. iv. 10. *f* Rev. xix. 13. *g* Heb. iv. 13.

Of the Character and Revelation of the Father as God.

Behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire, and by his sword, will the Lord plead with all flesh *a*.

Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts *b*. I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplication, and they shall look upon ME whom they have pierced *c*.

a Isa. lxvi. 15, 16. *b* Zech. xiii. 7. *c* Zech. xii. 10.

Of the Character and Revelation of Christ as God.

Hear the word of the Lord, ye that tremble at his word: He shall appear to your joy *a*. The trial of your faith being much more precious than of gold that perisheth, though it be tried with fire *b*. Behold I will make my words in thy mouth fire *c*. Now ye are clean through the word which I have spoken unto you *d*.

Herein we perceive the love of God, because he laid down his life for us *e*. He that hath seen me, hath seen the Father *f*. As for our Redeemer, the Lord of Hosts is his name, the Holy One of Israel *g*. I have power to lay down my life, and I have power to take it again *h*.

a Isa. lxvi. 5. *b* 1 Pet. i. 7. *c* Jer. v. 14. *d* John xv. 3. *e* 1 John iii. 16. *f* John xiv. 9. *g* Isai. xlvii. 4. *h* John x. 18.

Of the Character and Revelation of the Father as God.

And God said unto Moses, Thus shalt thou say unto the children of Israel: I AM hath sent me unto you *a*. I appeared unto Abraham, unto Isaac, and unto Jacob, by the Name of God Almighty; but by my Name JEHOVAH was I not known to them *b*.

They shall be my people, and I will be their God *c*.

a Exod. iii. 14. *b* Exod. vi. 3. *c* Jer. xxxii. 38.

Of the Character and Revelation of Christ as God.

Verily, verily, I say unto you, Before Abraham was, I AM *a*. And this is his name whereby he shall be called JEHOVAH TSIDKENU, *i. e.* the LORD OUR RIGHTEOUSNESS *b*. Prepare ye the way of the Lord, make straight in the desert a highway for our God *c*.

He that overcometh shall inherit all things, and I will be his God, and he shall be my son *d*.

a John viii. 58. *b* Jerem. xxiii. 6. *c* Isai. xl. 3. *d* Rev. xxi. 7.

As for our Redeemer, the LORD OF HOSTS is his Name; the Holy One of Israel *a*. There are Three [*not three persons*] that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are One *b*. Hear, O Israel, the Lord our God is one Lord *c*. Lo! this is our God; we have waited for him, and he will save us. This is the Lord, we have waited for him; we will be glad, and rejoice in his salvation *d*. HE is before all things; and by him all things consist *e*; even Jesus,

a Isaiah xlvii. 4. *b* 1 John v. 7. *c* Deut. vi. 4.
d Isaiah xxv. 9. *e* Col. i. 17.

who

who hath delivered us from the wrath to come *a*;
 who is over all, God blessed for ever *b*.

Innumerable are the passages of Scripture, (like the line upon line, and precept upon precept that will render mankind inexcusable in rejecting the Truths of the Gospel) which might be adduced in proof of the Divinity of Him who purchased his Church with his own blood. To such as love the simplicity of the Truth as it is in Jesus, I apprehend these already mentioned will suffice; and to those who would still deny the Only Lord God and our Saviour, JESUS CHRIST, I would beg leave to put this question: What comfort, what consolation can an immortal soul derive from that *species* of Salvation which is not of God; but which flows from a finite and created Being? Exalt him ever so much in idea, if Christ is but a mere Creature, neither the Captive of the Mighty could have been taken away, nor the Prey of the Terrible delivered; the doctrine of the Atonement must have been unjust and unsatisfactory, and the imputation of *such* a righteousness imperfect and absurd. But we have the righteousness of HIM, by whom all things consist and were created—of HIM who is the Everlasting Father, the Mighty God, and the Prince of Peace;—a righteousness which is suited to the enormity of the First Transgression, and to the universal depravity of Unnumbered Millions.

Upon the whole, if we take a comparative and an impartial view of the foregoing passages of Scripture, we must be compelled to make the following conclusions: That God is the Creator of all

a 1 Thess. i. 10. *b* Rom. ix. 5.

things—That he is the Author of Eternal Salvation—That Salvation is a free and unmerited gift—That in order to accomplish his gracious designs towards us, God, as the party with whom Mankind were offended, assumed human nature, took up a life by which he might become an Atonement; or in the unparalleled words of Scripture, that he might reconcile us unto himself—that he might be the just God and the Saviour: And it is very plain, that there is nothing which relates either to infinite power, infinite wisdom, or any other Divine Perfection mentioned throughout the Sacred Oracles which is not uniformly applied to Christ.

The Two Natures in the person of the Lord Jesus, then, constitute that Mystery of Godliness, of which we have some conception in his resurrection from the dead; and which, had he been merely a Creature, would have served no purpose: For had God raised him up as a Man, we might have received the Promise of the Eternal Inheritance without him; and there would have been no necessity for an atonement at all; as God might, with the same degree of justice, have pardoned us without a satisfaction, as to have punished sin in the person of a Finite Creature who had no connection with Mankind, but as a partaker of the same nature. But Christ, as the Only True God and Eternal Life, was raised from the dead by that Spirit of Holiness which dwelt in Himself; and which could not be subject to any revolution of which his human nature was capable, any more than the soul of man can be affected or annihilated by the death of the natural body: Accordingly he himself says, that all mankind might know that he was the Self-existent God, “ I have power to lay down my life, and I have power to take it again.”

That

That there was a necessity for the death of Christ is evident: for as in Adam all died, or became estranged from the life that is of God, by which the promise of the inheritance seemed to be frustrated, Christ died that he might not only, as God, recover the usurped dominion from Satan, but also that the promise, through him as the Mediator, might be sure to all the Seed. Agreeably to this, God says in the Prophecy of Hosea, "I will ransom them from the power of the grave; I will redeem them from death. O Death, I will be thy plagues; O Grave, I will be thy destruction:" And in the New Testament, "Christ died and rose again, that he might be Lord both of the dead and living." "Through death he destroyed Him that had the power of death," &c. &c.

See GOD descending in thy human frame,
Th' Offended suff'ring in the Offender's name;
All thy misdeeds to Him imputed see,
And all His righteousness devolv'd on thee.

For granting that we've sinn'd, and that th' offence
Of Man is made against Omnipotence,
Some price that bears proportion must be pay'd,
And Infinite with Infinite be weigh'd.

DRYD.



T H E E N D.

